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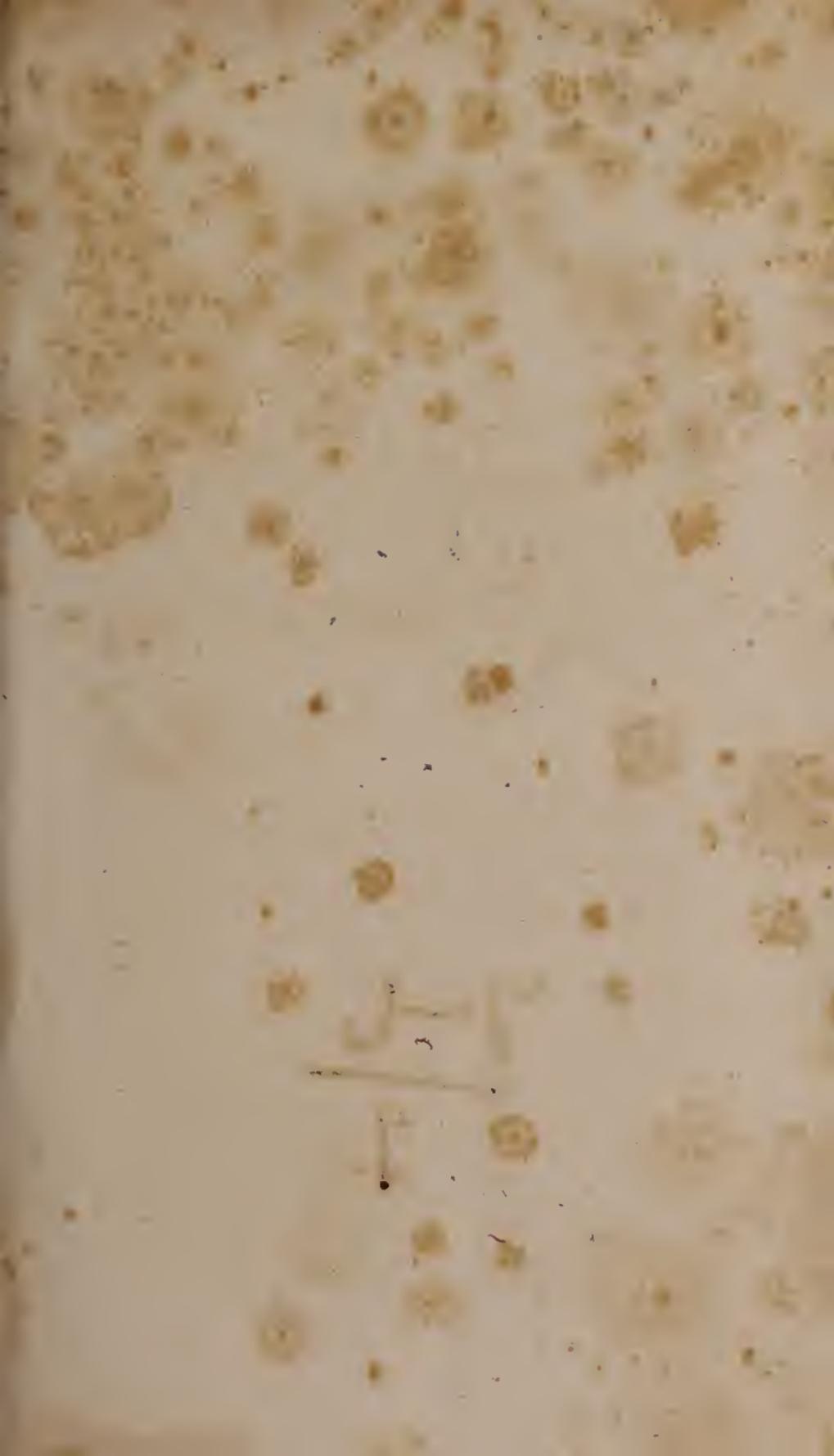
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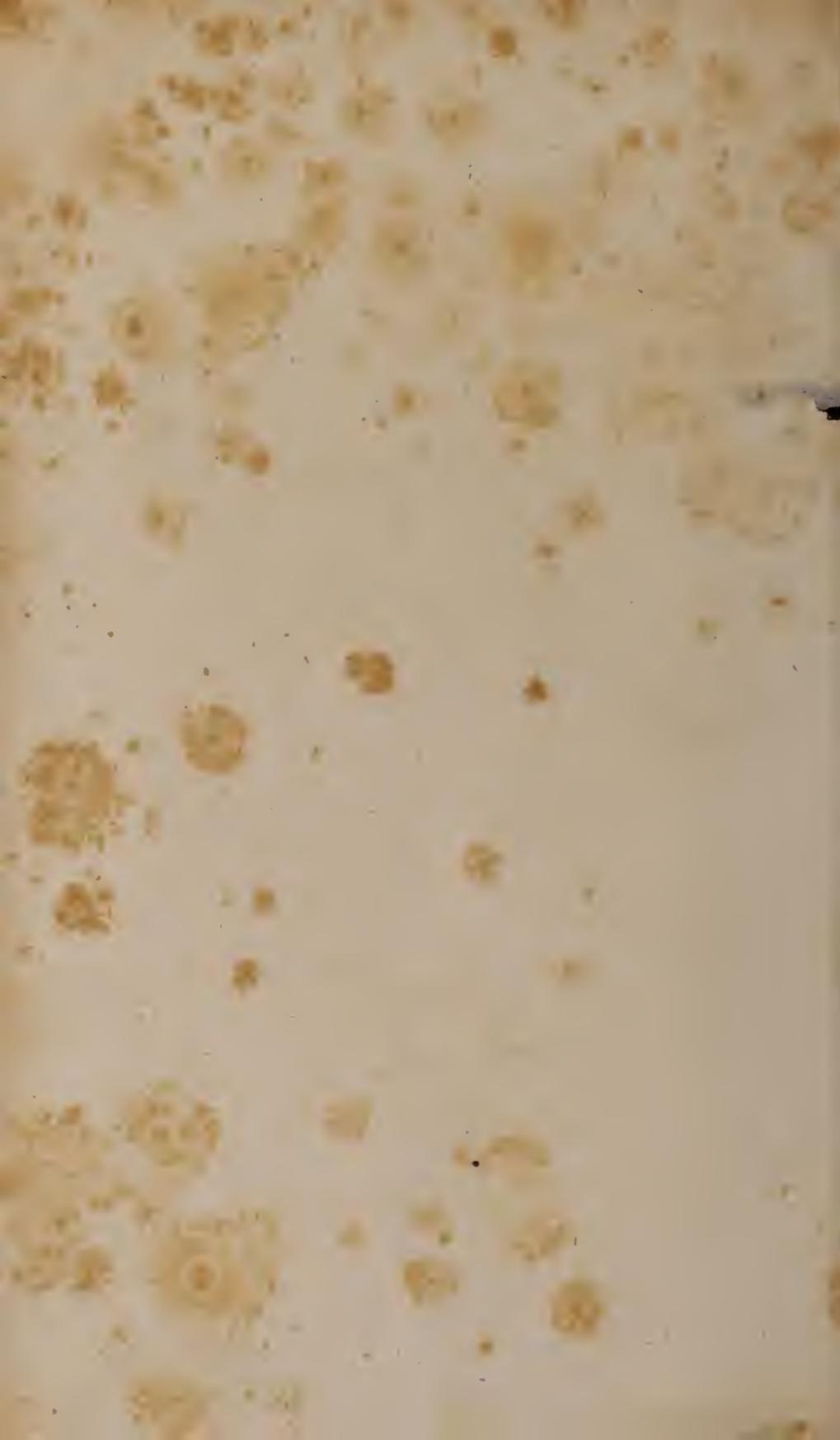
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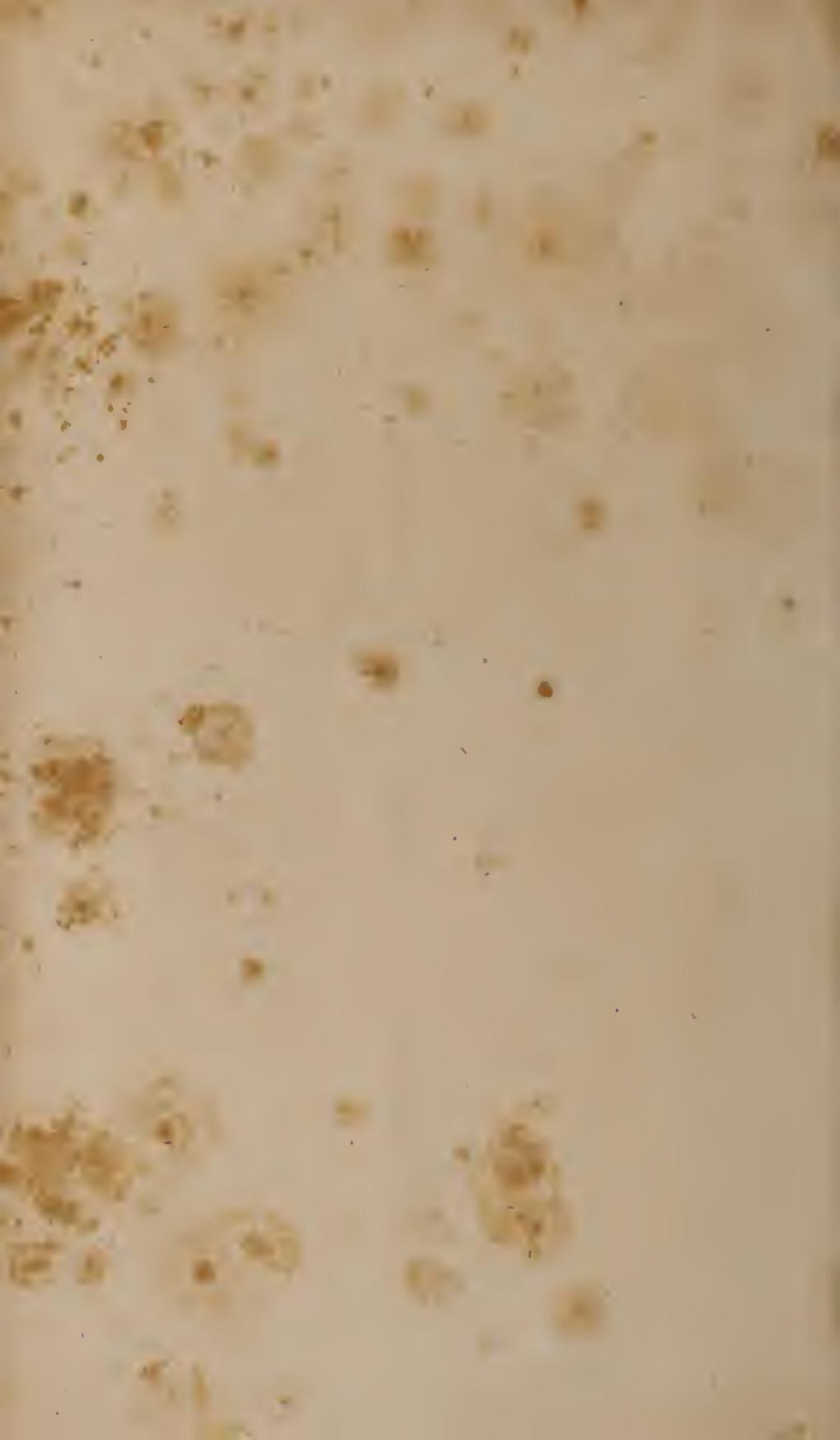
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THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. IV.

Published by order of the Managers of
THE AMERICAN COLONIZATION SOCIETY.

THE PROFITS ARISING FROM THIS WORK, ARE DEVOTED TO THE
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THE
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VOL. IV.

MAY, 1828.

No. 3.

Review

Of Mission from Cape Coast Castle to Ashantee, with a Statistical account of that Kingdom, and Geographical Notices of other parts of the Interior of Africa. By EDWARD BOWDICH, Esq., Conductor. London, 1819.

(CONTINUED FROM p. 40.)

THE well-directed and persevering efforts of Mr. Bowdich finally resulted in the establishment of a treaty of peace and friendly intercourse, between the kingdom of Ashantee and Cape Coast Castle, and it was agreed that a British Officer should be constantly permitted to reside in Coomassie. Having therefore instructed Mr. Hutchison to remain, Mr. Bowdich, after encountering numerous difficulties, both in taking his departure, and in prosecuting his journey, returned to Cape Coast.

The remainder of this volume is occupied with a very minute and valuable account of the History, Population, Government and Laws; Superstitions, Customs, Language, Trade, Arts and Commerce of Ashantee; with a Diary, kept by Mr. Hutchison, during his residence in its Capital. It also contains a sketch of Gaboon, and a few remarks in reference to future missions into the interior.

To illustrate successfully, the important information obtained by Mr. Bowdich, of the Geography of Africa, would require a Map, which circumstances do not permit us at this time to present to our readers. We pass over, therefore, this portion of the work, with the single remark, that the countries bordering upon Ashantee contain a population far more numerous, wealthy and powerful, than we had imagined; and open a vast and entirely unexplored field, for the inquiries of future adventurers.

Of the History of Ashantee, founded principally upon vague traditionary testimony, we will give but a few of the more prominent particulars. In his investigations on this subject, Mr. Bowdich was obliged to encounter the absurd superstition of the natives, "that to speak of the death of a former King, affects the life of the present equally with inquiring who would be his successor; and to converse of either is made a capital crime by the law." Hence information was to be derived principally from the Moors, whose recent establishment in the country could not justify entire confidence in the accuracy of their statements.

"According to a common tradition, which I never heard contradicted but once, the Ashantees emigrated from a country nearer the water side, and subjecting the western Intas, and two lesser powers, founded the present kingdom. These people being comparatively advanced in several arts, the Ashantees necessarily adopted a portion of their language with the various novelties; which probably created the limited radical difference between their language and that of the Fantees; for I could not find, after taking the greatest pains, more than two hundred words unknown to the latter. The weights of the Inta country, in particular, were adopted with their names, by the conquerors, without the least alteration.

"The Ashantee, Fantee, Warsaw, Akim, Assin, and Aquapim languages are indisputably dialects of the same root; their identity is even more striking than that of the dialects of the ancient Greek: now the Fantees and Warsaws both cherish a tradition, which exists also in many Ahanta families, that they were pressed from the interior to the water side by the successful ambition of a remote power; whence it may be concluded, that the Ashantee emigration we are now considering, was posterior to a more important movement of the whole people, corresponding with that of their neighbours. I will not dilate upon this secondary subject by referring to internal evidence, there is nothing to recompense either the investigation or the perusal.

"One curious evidence however may be added of the former identity of the Ashantee, Warsaw, Fantee, Akim, Assin, Aquamboe, and part of the

Ahanta nations; which is a tradition that the whole of these people were originally comprehended in twelve tribes or families; the Aquonna, Abrootoo, Abbradi, Essonna, Annona, Yoko, Intchwa, Abadie, Appiadie, Tchweedam, Agoona, and Doomina; in which they class themselves still, without any regard to national distinction. For instance, Ashantees, Warsaws, Akims, Abantas, or men of any of the nations before mentioned will severally declare, that they belong to the Annona family; other individuals of the different countries, that they are of the Tchweedam family; and when this is announced on meeting, they salute each other as brothers. The King of Ashantee is of the Annona family, so was our Accra and one of the Fantee linguists; Amanquateä is of the Essonna family. The Aquonna, Essonna, Intchwa, and Tchweedam, are the four patriarchal families, and preside over the intermediate ones, which are considered as the younger branches. I have taken some pains to acquire the etymology of these words, but with imperfect success; it requires much labour and patience, both to make a native comprehend, and to be comprehended by him.—Quonna is a buffalo, an animal forbade to be eaten by that family. Abrootoo signifies a corn stalk, and Abbradi a plantain. Annona is a parrot, but it is also said to be a characteristic of forbearance and patience. Esso is a bush cat, forbidden food to that family. Yoko is the red earth used to paint the lower parts of the houses in the interior. Intchwa is a dog, much relished by native epicures, and therefore a serious privation. Appiadie signifies a servant race. Etchwee is a panther, frequently eaten in the interior, and therefore not necessarily forbidden. Agoona signifies a place where palm oil is collected. These are all the etymologies in which the natives agree. Regarding these families as primæval institutions, I leave the subject to the conjectures of others, merely submitting, that the four patriarchal families, the Buffalo, the Bush Cat, the Panther, and the Dog, appear to record the first race of men living on hunting; the Dog family, probably, first training that animal to assist in the chase. The introduction of planting and agriculture, seems marked in the age of their immediate descendants, the Corn stalk and Plantain branches. The origin and improvement of architecture in the Red earth; and of commerce, probably, in the Palm oil: indeed, the natives have included the Portuguese, the first foreign traders they knew, in that family, alleging, that their long and more intimate intercourse with the blacks, has made the present race a mixture of the African and Portuguese. The Servant race reminds us of the curse of Canaan. This resembles a Jewish institution, but the people of Accra alone practise circumcision, and they speak a language, as will be shown, radically distinct, yet not to be assimilated to the Inta, to which nation they are referred by the Fantees, merely because it is the nearest which practises circumcision. Accra is a European corruption of the word Inkran, which means an ant, and they say the name was either given or assumed on account of their numbers; this must have been before their wars with the Aquamboes.

"The conduct of the later emigration of the Ashantees is ascribed to Sai Tootoo, who, assisted by other leading men of the party, and encouraged by superstitious omens, founded Coomassie, and was presented with the stool, or made King, from his superior qualifications. This account is supported by the mixed nature of the government, founded on equality and obligation, and the existence of a law, exempting the direct descendants of any of Sai Tootoo's peers and assistants (in whom the Aristocracy originated) from capital punishment.

"The Dwabin monarchy is said to have been founded at the same time by Boitinné, who was of the same family as Sai Tootoo, being the sons of sisters.

"The Ashantee government concentrated the mass of its original force, and making the chiefs resident in Coomassie and the few large towns they built in its neighbourhood, with titular dignities, conciliated those whom they subdued by continuing them in their governments, and checked them by exacting their frequent attendance at festivals, politically instituted.— Military command seems to have been the sole prerogative of Sai Tootoo; his judicial and legislative power being controlled by the chiefs or aristocracy much more than at present, who, as in the Teutonic governments, directed the common business of the state, only consulting a general assembly on extraordinary occasions.

"Sai Tootoo did not live to see all the streets of Coomassie completed, for war being declared against Atoä, a district between Akim and Assin, he invaded that country. The chief of the Atoäs, unable to face such a power, dexterously insinuated his small force through the forest, until he reached the rear of the Ashantee army, which the King was following leisurely with a guard of a few hundred men, all of whom were destroyed by the Atoäs, who shot the King in his hammock. This happening near a place called Cormantee, (razed to the ground in vengeance,) and on a Saturday, the most solemn oath of the Ashantees, is 'by Saturday and Cormantee;' ('Miminda Cormantee;') and no enterprise has since been undertaken on that day of the week.

The report of the Moors is, that the kingdom of Ashantee has been founded about 110 years. The present King, Sai Tootoo Quamina, is the sixth that has occupied the royal seat, and was elevated to the throne in 1799. He is represented as intelligent, brave, generous, amiable in private life, but ambitious, and anxious to extend his kingly power. The following anecdotes are illustrative of his character.

"The King had sent to demand the royal stool of Buntooke or Gaman, which was thickly plated and embossed with gold; it was given up by

Adinkara, the King, from fear; his sister, a woman of masculine spirit and talent, and the soul of the government, being absent. On her return, she reproached her brother severely, and ordered a solid gold stool to be made to replace it. That being also demanded, as the right of the superior, with a large gold ornament in the shape of an elephant, dug out from some ruins, the sister, receiving the ambassadors, replied, that the King should not have either, and added, impressing it with more force than delicacy, that her brother and she must change sexes, for she was most proper for a King, and would fight to the last rather than be so constantly despoiled. The King of Ashantee sent word that she was fit to be a king's sister, and a strong woman, and he would give her twelve months to prepare for war.—Several embassies have been sent, however, to negotiate; two during our stay, the latter, it was said, with an offer of 400 Bendas, (£3,200) but the aristocracy were obstinate, and urged to the King, that his other tributaries would laugh at him, if he did not get the King of Gaman's head.

"His admiration of ingenious rather than splendid novelty, has frequently imposed the appearance of a covetousness, scarcely culpable from his reverence for invention, and the amazement its extent excited. To present him with the trifles which attracted his notice when he visited us, offended him: he told us we must only answer his questions, and let him examine them; to make dashes on the occasion of a private visit, was to vitiate the motive of the condescension, which could not be repeated unless we paid more respect to his dignity and friendship. His humanity is frequently superior to his superstition and policy; he offended Quatchi Quofic, one of the four, by limiting the human sacrifices at his mother's funeral, and resisted all the importunities, founded on precedent, for the allowance of a greater number. He dismissed us twice with apologies for not proceeding to business; confessing, the first time, that he had been unusually irritated just after he sent for us, and had not recovered his calmness; the latter, that some agreeable news had induced him to drink more than fitted him to hear great palavers like ours. In his judicial administration, a lie always aggravated the punishment, and truth generally extenuated, and sometimes atoned of itself for the offence: he invariably anticipated the temerity of perjury, where convicting evidence was to be opposed to the accused. The King's manners are a happy mixture of dignity and affability, they engage rather than encourage, and his general deportment is conciliating though repressive. He speaks well, and more logically than most of his council, who are diffusive, but his superior talent is marked in the shrewd questions by which he fathoms a design or a narrative. He excels in courtesy, is wisely inquisitive, and candid in his comparisons: war, legislation, and mechanism, were his favourite topics in our private conversations. The great, but natural fault of the King is his ambition; I do not think it has ever proved superior to the pledge of his honour, but it certainly has, and that frequently, to his sense of justice, which is repressed

rather than impaired by it. This sketch of his character being narrowed to my own knowledge, will be assisted by the following history of Agay, the second linguist.

"Agay, when a boy, carried salt from Aquoomo to Coomassie for sale; he was afterwards taken into the service of Aquootoo, caboceer of that place, against whom the government had instituted a palaver; but wrongfully. Agay accompanied the caboceer when he was sent for to Coomassie for judgment. After the King's messengers had spoken, misrepresenting the case in preference to confessing the King to be in the wrong, and the caboceer was confused, this boy suddenly rose, and said, to use the words of the narrators, 'King, you have people to wash you, to feed you, to serve you, but you have no people to speak the truth to you, and tell you when God does not like your palaver.' The assembly cried out unanimously, that the boy might be hurried away and his head taken off; but the King said, 'No! let him finish;' and Agay is said to have spoken three hours, and to have disclosed and argued the palaver to the King's conviction, and his master's acquittal. He was retained to attend the King, but treated with no particular distinction. A serious palaver occurring between two principal men, it was debated before the council, who were at a loss to decide, but inclined to the man whom the King doubted; judgment was suspended. In the interim the King sent Agay, privately, to the house of each, to hear their palavers in turn, tête-à-tête; he did so, and when the King asked him who he thought was right, he confirmed his impression. 'Now,' said the King, 'I know you have a good head.' Agay was then made a Linguist, and presented with a house, wives, slaves, and gold. Sometime afterwards, the King confessing a prejudice against a wealthy captain, his linguists, always inclined to support him, said, 'If you wish to take his stool from him, we will make the palaver;' but Agay sprung up, exclaiming, 'No, King! that is not good; that man never did you any wrong; you know all the gold of your subjects is yours at their death, but if you get all now, strangers will go away and say, only the King has gold, and that will not be good; but let them say the King has gold, all his captains have gold, and all his people have gold, then your country will look handsome, and the bush people fear you.' For this the King made him second linguist, and much increased his property. When Amanqua had the command of the army against Cudjo Cooma, the King asked him which linguist he would take, he replied, Adoosee or Otee; the King said, No! I will give you this boy, he has the best head for hard palavers. Amanqua urged that he was too young, the King told him he was a fool to say so. He then made Amanqua take fetish with him to report the merits of Agay faithfully, who distinguished himself so much, that he is always employed in difficult foreign palavers."

The higher order of Captains are represented as "dignified,

courteous, and hospitable in private; but haughty and abrupt in public. In their opinion, war affords the most desirable field for glory, and the ambition of their King is his greatest virtue. The common people are ungrateful, insolent and licentious.

The King, the Aristocracy, now reduced to four, and the Assembly of Captains, are the three estates of the Ashantee Government. The Aristocracy exert their influence without hesitation in reference to foreign politics, but seldom express an opinion concerning the domestic administration of affairs. The Ashantees believe that this form of government renders them more formidable to their enemies, "who feel that they cannot provoke with impunity, where there are so many guardians of the military glory," and also that the decrees of a monarch have naturally more force with a people, (over whom his power is unlimited) when issued without regard to any inferior authority. The following are among the laws enumerated by Mr. Bowdich.

"The most original feature of their law, that of succession, has been mentioned in the History, with the argument on which it is founded: it is universally binding; the course is, the brother, the sister's son, the son, the chief vassal or slave to the stool. In the Fantee country, the principal slave succeeds to the exclusion of the son, who only inherits his mother's property, frequently considerable, and inherited from her family independently of her husband: the daughters share a small part of the fetish or ornamental gold, which is much alloyed with silver."

"The King is heir to the gold of every subject, from the highest to the lowest; the fetish gold and the cloths are generally presented by him to the successor to the stool, from which the slaves and other property of the deceased are inseparable.

"The gold buried with members of the royal family, and afterwards deposited with their bones in the fetish house at Bantama, is sacred; and cannot be used, but to redeem the capital from the hands of an enemy, or in extreme national distress; and even then, the King must avoid the sight of it, if he would avoid the fatal vengeance of the fetish or deity.

"If a slave seeks refuge from an ally or tributary, he is restored; if from an unconnected power, he is received as a free subject.

"The blood of the son of a King, or of any of the royal family, cannot be shed; but when guilty of a crime of magnitude, they are drowned in the river Dahl, by a particular captain, named Cudjo Samfani.

"If a man swears on the King's head, that another must kill him, which is understood to be invoking the King's death if he does not, the other man must do so; or forfeit the whole of his property, and generally his life.—

This very frequently occurs, for the blacks in their ardor for revenge, do not regard sacrificing their own lives to bring a palaver on their murderer, which their families are sure to do.

"To be convicted of cowardice is death.

"If any subject picks up gold dropped in the market place, it is death, being collected only by order of the government on emergencies.

"Interest of money is 33½ per cent. for every forty days, which is accompanied after the first period by a dash of liquor. When the patience of the creditor is exhausted, he seizes the debtor, or even any of his family, as slaves, and they can only be redeemed by the payment. This barbarous law was nearly the same in Athens.*

"The accuser is never discovered or confronted to the accused, nor the evidence revealed, until the latter has fully replied to the charge, as outlined by the king's linguists.

"If a great man kills his equal in rank, he is generally allowed to die by his own hands: the death of an inferior is generally compensated by a fine to the family, equal to seven slaves.†

"If an aggrgry bead is broken in a scuffle, seven slaves are to be paid to the owner.

"It is forbidden, as it was by Lycurgus, to praise the beauty of another man's wife, being intrigue by implication.

"Those accused of witchcraft, or having a devil, are tortured to death.

"The good treatment of slaves is in some degree provided for, by the liberty they have of dashing or transferring themselves to any freeman; whom they enjoin to make them his property by invoking his death if he does not; an imperative appeal."

(*To be continued.*)

* "In Ahanta, all old debts must be paid within six weeks from the commencement of the Contoom or Harvest Custom. The creditor can panyar or seize not only the family, but the townsmen of the debtor.

† "A person accidentally killing another in Ahanta, pays 5 oz. of gold to the family, and defrays the burial customs. In the case of murder, it is 20 oz. of gold and a slave; or, he and his family become the slaves of the family of the deceased. If a man dashes himself to the fetish on the head of another, the other must redeem him. If a man kills himself on the head of another, the other must kill himself also, or pay 20 oz. to the family: in Fante the sum is indefinitely great: this is frequently resorted to, when there is no other prospect of revenge.

"Adumissa, an extraordinarily beautiful red skinned woman of Cape Coast, possessed numerous admirers, but rejected them all. One of them, in despair, shot himself on her head close to her house. The family demanding satisfaction; to save her relations from a ruinous palaver, she resolved to shoot herself in expiation. She accordingly assembled her friends and relatives from various parts of the country, and sitting, richly dressed, killed herself in their presence with golden bullets. After the body had been exposed in state, it was buried with a profusion of cloths and gold. The beautiful Adumissa is still eulogised, and her favourite patterned cloth bears her name amongst the natives."

Address

*Before the Auxiliary Colonization Society of Fredericksburg,
Virginia. By WILLIAM M. BLACKFORD, Esq.*

The considerations presented in this very valuable address, must lend, we think, especially at the South, a very important influence in favour of our cause. The honour of having first proposed the scheme of the Society, is claimed by Mr. Blackford, for the State of Virginia. Nor can it be denied, that the Legislature of that State is entitled to vast credit, for the resolution adopted by her on this subject, in December 1816. This resolution, doubtless, encouraged the founders of our Society in their earliest efforts, and excited a hope, which we trust, will not be disappointed, that the object of our Institution would finally receive the patronage of the States and the Nation.—Public sentiment will, we believe, at no very remote period, require that our enterprise should be promoted by the Legislatures of the Country. The following extract from this address, we earnestly recommend to the perusal of all our readers.

"Not more injustice has been done the Society in misrepresenting its views, than in misapprehending the means by which it seeks their accomplishment. It has been sneeringly asked if we hoped to effect a work so mighty as the removal of the free people of colour, by the precarious means which public charity from time to time places at our disposal. We answer, no.—As well might we undertake by throwing pebbles at the pyramids to lay them prostrate on the ground. No one who is conversant with the proceedings of the Society—no one who has read its annual exposes, could rest under such a delusion. Repeatedly has the Society unequivocally avowed that it depended on the state and national governments to complete the fabric of which it could only hope to lay the foundation. The employment of the energies of the nation entered into the views of the original friends of the scheme. The object was national, and justly they thought, that national should be the means used in its accomplishment. But before the assistance of the nation could be asked with any prospect of success, much was to be done. The practicability of the plan, was to be in some measure ascertained—information collected—territory purchased—the willingness of the people to emigrate tested—and the problem of the possibility of a Colony existing in Africa solved. The public mind moreover was to be acted upon, and conflicting interests enlisted in the cause. Here

was a sphere for the operation of a private society, unconnected with government and supported by voluntary contribution, and in this sphere has the Society laboured faithfully and successfully.

"Deeply conscious of their inability, without national aid, to remove from this and to establish in Africa a number sufficient to produce a sensible diminution of the free coloured population, they did indulge the hope, which has been fully realized, that zeal and perseverance would enable them to transport as many as would illustrate the feasibility of the scheme. They well knew that the existence of a settlement, however small, whilst it served as a rallying point for the hopes of friends, would address itself with more force to the lukewarm, than arguments the most convincing or appeals the most animated. Such a settlement there is now on the coast of Africa, enjoying, in the seventh year of its existence, happiness and prosperity without a parallel in the annals of colonization; and the Society is now prepared to solicit and expect the harmonious co-operation of the federal and state governments. It is asked, not in behalf of some Utopian scheme of impracticable philanthropy, or adventurous folly: the request is founded on considerations of justice, interest, and humanity; and although national aid may be for a season postponed, it will ultimately be granted.— Constitutional scruples and sectional jealousies will be merged in the patriotic considerations of enlightened policy—and with the aid of the national government, who will say the scheme is impracticable? Bear with me, whilst I show at what a comparatively trifling expense the whole number of free blacks might be removed from our shores,—we will take 250,000 as the present number. The expense incurred by the Society in the expeditions recently fitted out, did not exceed \$20 per head, including provisions for a six weeks' voyage. Now, it is apparent that competition and the facilities afforded by a growing commerce between the colony and the parent country would diminish this price perhaps one-half—certainly one-fourth. Let \$15, then, be the charge. The removal of the whole number would cost but \$3,750,000. The removal of course would be gradual, and this amount not called for in any one year. The number which might annually be removed would depend on the capacity of the Colony to receive, and this capacity would increase in an accelerated ratio. Take then a period—say 20 years, and let the average annual exportation be 12,500—within that time, at an average annual expenditure of less than \$190,000, the whole of this anomalous population would be drained off.— Is this a chimerical project? Is the scheme of colonization so absurd, that the bare mention of it should curl with contempt the lip of the pragmatic politician? are the resources of the country unable to sustain such a draft on the Treasury? Shall it be said that the energies of a great nation are incompetent to the restoration of some 10 or 15,000 souls to a land, from which the cupidity of individuals annually purloins ten times the number, in defiance of all the legislative denunciations which British or American humanity has prompted.

"To many ardent friends of the scheme, and to all its opponents, the idea of federal agency in its accomplishment is, I am aware, sincerely deprecated. To the first of these, with all possible respect for their scruples, I would remark, that if colonization ever is to be effected, the interposition of the General Government is indispensable, from the disabilities which the states labour under, by the constitution. No state is permitted to enter into any treaty or to support a naval force—now it is apparent the exercise of both these powers would be necessary in the establishment of colonies; or granting the states to possess all requisite powers, were they to attempt colonization, each would, perhaps, have its own settlement; and, instead of one flourishing and profitable colony, we should see a number of feeble ones, burthensome to the parent state and conflicting in interests with each other. The states, most interested, might and would, no doubt, contribute to the society, when the patronage of the National Government had given to it that stability which, as a private institution, however respectable, it could not possess. Maryland, indeed, in the spirit of a liberal and enlightened policy, already makes an annual appropriation; and Virginia has shown her sense of its importance by repeated and generous donations."

Mr. Bradford expatiates upon the inestimable benefits, which will result from the execution of the Society's plan. The suppression of the slave trade, the civilization of Africa, and the deliverance of our country from its most threatening evil, may all be consequences of its vigorous prosecution. But we must conclude our too brief notice of this address, by inviting the public attention to a few of the closing sentences.

"I have now recapitulated, and answered I hope, objections which have been coeval with the Society. One word more in relation to others of recent date, so equivocal in character as to seem like compliments in disguise. It has been gravely alleged that ours is a 'gigantic' Society. Granted; and is not the object to be attained gigantic? It has been said that it is 'self-created.' We ask when was there a benevolent society that was not self-created? We are charged with possessing a 'great moral influence.' We are happy to hear it, and hope it may increase, until it pervades every section of the Union. Again, the clergy, and Christians of every denomination, support it. This is a charge which we can neither palliate nor deny; we confess its truth, but see in it no turpitude.

"Such, fellow-citizens, is the American Colonization Society—such its origin—such its progress—and such the results which, in a sober spirit, we may anticipate from the success of its plans. And should the mighty scheme be not realized in all its parts and to its full extent, blessings will nevertheless be attained proportionate to the degree to which it will have

been carried. This is not a charity which accomplishes nothing, if it accomplishes not all. On the contrary, a great good has already been done. The germ of an Amroco-African empire has been planted; and though our Society should be dissolved to-morrow, it will flourish and expand until it overshadows a continent. Already has the miniature Commonwealth of Liberia impressed the natives with respect for the strength, and admiration for the beauty of the institutions of civilized life. By the justice which has marked its intercourse with them, the Colony has already attained an almost boundless influence over the neighbouring tribes. The ascendancy will be maintained, and must increase, until tribe after tribe, subdued by the bland influence of civilization and the simple power of the gospel, shall melt into and become incorporated with the community. No cruel process of extermination, such as marked with blood the settlement of this country, will there be necessary. The settlers and natives are of the same race, and amalgamation, so far from being there impracticable, will be natural, and indeed unavoidable. Let no one, then, refuse his aid, because years, generations, perhaps, must pass away, before the vast outline can be filled up. We may not live to enjoy the blessings which must result from the accomplishment of the plan; but with a firm faith in its ultimate success, it is our duty to bring heart, hand, and purse, to secure to our children and to our children's children the rich inheritance. The plan WILL succeed.—It is, I verily believe, from Heaven—and Heaven's blessing will attend it in every stage of its progress. A glorious era is yet in store for Africa, when we shall have rendered unto her the things which are her's—an era, more glorious than any she has known, awaits America, when, from the Atlantic to the Pacific, there shall be none other than one happy, united, homogeneous race of freemen. Then in the fulness of time shall two mighty renovated continents rise up to call him blessed, who gave the first impulse to the cause of AFRICAN COLONIZATION ! ! ”



Park's

Testimony in favour of the possibility of Civilizing the Africans.

“It appears” (observes Mr. Park in summing up his account of the trade of Africa), “that slaves, gold, and ivory, together with the few articles enumerated in the beginning of my work, viz. bees-wax and honey, hides, gums, and dye-woods, constitute the whole catalogue of exportable commodities. Other productions, however, have been incidentally noticed as the growth of Africa; such as grain of different kinds, tobacco, indigo, cot-

ton-wool, and perhaps a few others; but of all these (which can only be obtained by cultivation and labour) the natives raise sufficient only for their own immediate use; nor, under the present system of their laws, manners, trade, and government, can any thing farther be expected from them. It cannot, however, admit of a doubt, that all the rich and valuable productions, both of the East and West Indies, might easily be naturalized and brought to the utmost perfection in the tropical parts of this immense continent. *Nothing is wanting to this end but example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects.* It was not possible for me to behold the wonderful fertility of the soil; the vast herds of cattle, proper both for labour and food; and a variety of other circumstances favourable to colonization and agriculture; and reflect, withal, on the means which presented themselves of a vast inland navigation; without lamenting that a country, so abundantly gifted and favoured by nature, should remain in its present savage and neglected state. Much more did I lament, that a people, *of manners and dispositions so gentle and benevolent,* should either be left, as they now are, immersed in the gross and uncomfortable blindness of pagan superstition, or permitted to become converts to a system of bigotry and fanaticism, which, without enlightening the mind, often debases the heart."—[*Park's Travels*, chap. xxiii.]



Abduhl Rahahman,

THE UNFORTUNATE MOORISH PRINCE.

Our number for February contained some account of this very interesting individual, in a letter from a Gentleman of Natchez. A few days since we had the pleasure of receiving a communication from the same Gentleman, by the hand of Prince. The following is an extract:—

"It affords me the highest gratification to say, that the bearer of this letter is Prince, the Captive Moor, in whose behalf I ad-

dressed you in February last. Since the date of my letter, he has been manumitted, and now proceeds to Washington.

"Prince, ascertaining that he was about to proceed to his native country, became deeply solicitous that his aged wife might accompany him. I immediately issued a paper for subscriptions; and so great was the respect for this unfortunate man, that the sum of two hundred dollars, the price at which his wife was valued by her master, was raised I believe in twenty-four hours. We are able, of course, to forward her and Prince by the same conveyance. They have children, and most devoutly wish they might go with them, &c.

"Prince is extremely anxious to obtain an Arabic Testament. This, I presume, you can provide for him. He leaves this place, Sir, with many benedictions. May the kindness of an overruling Providence protect him from the dangers of the mighty deep—return him in safety to the land of his nativity—make him an instrument of much good—may he be gathered to his fathers in peace."

We have repeatedly conversed with Prince, since his arrival in our City; nor have our expectations concerning him, in any respect been disappointed. He is intelligent, modest, and obliging. Though he has been in slavery forty years, his manners are not merely prepossessing, but dignified. He is now anxiously engaged in seeking to obtain the means of purchasing his children. A liberal subscription has been commenced in this District, and it is the purpose of Prince to visit our more northern cities for the same object. When we recollect the kindness of Prince's family in his own country to an American Citizen, (unintentionally left by a vessel on the coast,) how this individual during a period of sickness was hospitably entertained by his Father for six months, and in all probability by this means, his life preserved; we cannot but regard this unfortunate man, as having peculiar claims upon the assistance of our countrymen. At our request, Prince has written a concise history of himself, and we have penned a translation of it from his own lips. The only liberty we have taken, is to correct those grammatical inaccuracies, which resulted from his imperfect knowledge of our language.

ABDUHL RAHAHMAN'S HISTORY.

"I was born in the City of Tombuctoo. My Father had been living in Tombuctoo; but removed to be King in Teembo, in Foota Jallo. His name was Almam Abraham. I was five years old when my father carried me from Tombuctoo. I lived in Teembo, mostly, until I was twenty-one, and followed the horsemen. I was made Captain when I was twenty-one—after they put me to that, and found that I had a very good head, at twenty-four they made me Colonel. At the age of twenty-six, they sent me to fight the Hebohs, because they destroyed the vessels that came to the coast, and prevented our trade. When we fought, I defeated them. But they went back one hundred miles into the country, and hid themselves in the mountain.—We could not see them, and did not expect there was any enemy. When we got there, we dismounted and led our horses, until we were half way up the mountain. Then they fired upon us. We saw the smoke, we heard the guns, we saw the people drop down. I told every one to run until we reached the top of the hill, then to wait for each other until all came there, and we would fight them. After I had arrived at the summit, I could see no one except my guard. They followed us, and we ran and fought. I saw this would not do. I told every one to run who wished to do so. Every one who wished to run, fled. I said I will not run for an African. I got down from my horse and sat down. One came behind and shot me in the shoulder. One came before and pointed his gun to shoot me, but seeing my clothes, (ornamented with gold,) he cried out, that! the King. Then every one turned down their guns, and came and took me. When they came to take me, I had a sword under me, but they did not see it. The first one that came, I sprang forward and killed. Then one came behind and knocked me down with a gun, and I fainted. They carried me to a pond of water, and dipped me in; after I came to myself they bound me. They pulled off my shoes, and made me go barefoot one hundred miles, and led my horse before me. After they took me to their own country, they kept me one week. As soon as my people got home, my father missed me. He raised a troop, and came after me; and as soon as the Hebohs knew he was coming, they

carried me into the wilderness. After my father came and burnt the country, they carried me to the Mandingo country, on the Gambia. They sold me directly, with fifty others, to an English ship. They took me to the Island of Dominica. After that I was taken to New Orleans. Then they took me to Natchez, and Colonel F. bought me. I have lived with Colonel F. 40 years. Thirty years I laboured hard. The last ten years I have been indulged a good deal. I have left five children behind, and eight grand children. I feel sad, to think of leaving my children behind me. I desire to go back to my own country again; but when I think of my children, it hurts my feelings. If I go to my own country, I cannot feel happy, if my children are left. I hope, by God's assistance, to recover them. Since I have been in Washington, I have found a good many friends. I hope they will treat me in other cities as they have treated me in the city of Washington, and then I shall get my children. I want to go to Baltimore, Philadelphia, and N. York, and then I shall return hither again."

HIS INTERVIEW WITH DR. COX.

"Dr. Cox was a surgeon on board a ship. He went ashore in Africa, and got lost. When he returned, he found the vessel gone. He set out to travel, and came into my country, Foata Jallo—our people saw him, and ran and told my father, that they saw a white man. My father told them to bring the white man here, that he might see him. They brought Dr. Cox, and my father asked him whither he was going. He said he knew not where to go, that the ship had left him, and that he had a bad sore leg. My father inquired what was the matter with his leg. He said he had wounded it in travelling. My father told him, he had better go no farther, but stay with him, and he would get a woman to cure his leg. He was soon cured. My father told him to stay as long as he chose. He remained six months. One day my father asked him, if he wished to go to his own country. He said yes. My father said, what makes you desire to go back—you are treated well here? He answered, that his father and mother would be anxious, when the vessel returned without him, thinking he might be dead. My father told him, whenever you wish to go, I will send a guard to

accompany you to the ship. Then fifteen men were sent with him by my father for a guard, and he gave him gold to pay his passage home. My father told the guard, that if a vessel was there, to leave the Doctor, but not to go on board the ship; and if there was no vessel, to bring the Doctor back. They waited some time, and then found the same vessel in which he came, and in that he took his passage. After that I was taken prisoner, and sent to Natchez. When I had been there sixteen years, Dr. Cox removed to Natchez, and one day I met him in the street. I said to a man who came with me from Africa, Sambo, that man rides like a white man I saw in my country. See when he comes by; if he opens but one eye, that is the same man. When he came up, hating to stop him without reason, I said master, you want to buy some potatoes? He asked, what potatoes have you? While he looked at the potatoes, I observed him carefully, and knew him, but he did not know me. He said boy, where did you come from? I said from Col. F's. He said, he did not raise you. Then he said, you came from Teembo? I answered, yes, sir. He said, your name Abduhl Rahahman? I said, yes, sir. Then springing from his horse, he embraced me, and inquired how I came to this country? Then he said, dash down your potatoes and come to my house. I said I could not, but must take the potatoes home. He rode quickly, and called a negro woman to take the potatoes from my head. Then he sent for Gov. W., to come and see me. When Gov. W. came, Dr. Cox said, I have been to this boy's father's house, and they treated me as kindly as my own parents. He told the Gov., if any money would purchase me, he would buy me, and send me home. The next morning he inquired how much would purchase me, but my master was unwilling to sell me. He offered large sums for me, but they were refused. Then he said to master, if you cannot part with him, use him well. After Dr. Cox died, his son offered a great price for me."

Late from Liberia.

WE had room in our last number, merely to announce to our readers, the arrival of despatches (bearing date March 3d) by the Randolph from Liberia, and to state a few of the leading items of intelligence. The Randolph with 26 passengers from Georgetown, South Carolina; the Doris with 107, principally from Virginia, North Carolina, and Maryland; and the Nautilus with 160, most of them from the three last mentioned states, had arrived in safety. The Emigrants from South Carolina first arrived, and had enjoyed almost universal and perfect health.—“We confidently expect them (says Mr. Ashmun) to escape the fever altogether.” The passengers by the Doris had suffered severely, and a very unusual number of deaths (24) had occurred among those who had resided in states north of Virginia.

“Draw a line,” says Mr. Ashmun, “due east and west, across Elk Ridge, in Maryland, and not a death has invaded the people from the south of it.” It deserves likewise to be mentioned, that the last dry season upon the African Coast, was a peculiarly unhealthy one; that the passage of the Doris was protracted to the period of sixty-one days; and that in consequence, symptoms of the scurvy had appeared among the emigrants.—The combined influence of these causes, doubtless, increased the violence of the disease; and of course, the extent of the mortality. One other fact should be mentioned, which is, “that *all* the deaths occurred in Monrovia, not *one* in Caldwell; where somewhat less than one-half of the company, had from the first been quartered. Most sent up the river were, however, Virginians—but not all.” On this fact, we quote the remarks of Mr. Ashmun.

“There is, as I have before stated, an average difference of temperature in favour of Caldwell, of $3\frac{1}{2}$ to 4° , taking the heat of the 24 hours, at the two places, for months together. No doubt, a corresponding difference in other properties of the atmosphere, affecting the healthiness of the two situations, exists. What we have experienced in this instance, is the counterpart of all our past experience, of the relative healthiness of the two places. Except two children, I know not that ever an individual has yet died of fever in Caldwell. It may be inquired, why were not all the peo-

ple sent to Caldwell? A large proportion of the whole company had friends in Monrovia, who insisted with great earnestness, on retaining them in their families; or, in such spare buildings as they could fit up for their accommodation. I advised all except one family, whom I wished to settle in Monrovia, to go. Perhaps I ought to have compelled. But 300 people was more than the Caldwell Receptacle could contain. I was obliged to acquiesce in some arrangement which would furnish more room, and therefore the more readily consented to the stay of too great a number in town."

At the date of these communications, the emigrants by the Nautilus were in good health, though they had been in Africa far too short a time to feel the influences of the climate. As they are mostly from the South, we may reasonably hope, that they will escape any severe sufferings from sickness.

All who have observed the progress of our infant Colony, must be aware, that its high character of prosperity and promise, results in great measure, at least, from the distinguished energy and wisdom of the Colonial Agent. That his life and usefulness should have been so long continued, considering the dangers and toils of his station, will be viewed by the devout, as a cause for special gratitude to the Supreme Disposer of events. From the season (more than six years ago) when the earliest emigrants began to erect their dwellings on Cape Montserado, the present Agent has superintended with dauntless courage, unyielding fortitude, and an energy and discretion perhaps never exceeded, the affairs of the Colony, and conducted it forward to its present interesting and imposing position; nor in all this time has he once permitted any personal affliction, however severe, or public calamity, however discouraging, to subdue his confidence or quench his hopes. All will regret to learn, that the strength of his constitution has proved inadequate to sustain uninjured his recent efforts; and read with more than ordinary emotion, the concluding sentences of the following extract.— May the Father of Mercies long defer the event, the probable speedy occurrence of which is alluded to by the writer in terms expressive of piety and benevolence, so deeply affecting!

"Early in January, I made a most fatiguing visit of inspection, &c., to some of our leeward settlements. Returning on the 17th, I found in our harbour, the Brig Hope of Boston, awaiting my return, according to the tenor of instructions given by the owners to their Captain. I also found the

Romp, and Aretas from Portland, awaiting my return, under somewhat similar circumstances. The Schooner Susan was also there—and the Randolph had arrived with emigrants the evening before. The same evening came to anchor the Doris, with her 107 people. Such an accumulation of labour I never felt pressing on me before. Days and nights were too short. But I despatched previous to the 25th, *three* of the vessels—when another arrived from Sierra Leone, with special claims on my attention. A piratical Spaniard now came into our waters strongly armed, and being refused in his saucy application to trade ashore, he uttered certain threats of retaliation in the course of the night, which made it necessary to chase him out of our roads, and keep him off by force. In this business, I had my share of the fatigue and exposure till a late hour. Immediately after, I received a proposal from the interior, for opening a new trade path, on condition of our forming a settlement and factory at the head of navigation on the St. Paul's river, which admitted of no option—but required me immediately to explore that situation—and visit, for tedious negotiation, all the intermediate kings on both sides of the river. This business I accomplished in three days and nights—spending one night in the bush, beyond the habitations of the coast tribes. Returning, one of the most tedious inquests (of which such particulars as the Board are interested in, shall be given) I ever assisted in, employed me, and our magistrates, for *four successive days*. This ended—after assigning the emigrants their land, on the 2nd of February; I was confined by a laborious session of our Court, to the Court-House, *two successive days* longer. This was the 5th of February. I had felt my strength giving way—but there seemed no alternative. But Providence now taught me, He could do without my officious services. February 5th at night, a raging fever seized me. Several of the people sickened about the same time. Up to the 21st, I was tossing on the brink of eternity—And that I am recovered so far as, for the two days past, moderately to resume my labours, is to me matter of great astonishment. My delirium commonly abated with the return of day-light, and left my shattered mind sufficiently clear to give a few plain general instructions to those, on whose immediate activity the welfare of the people, and the progress of the Colony depends. These were very faithfully followed out—and little detriment, I trust, has resulted to any of its affairs from my being laid aside.—One death has, in the time, occurred, within my own family—Mr. S. E. Burnham, Supercargo of several of Mr. Cox's vessels on the coast, who died of consumption; in the last stage of which, I had received him into the house only ten days before. For the last four days my strength has returned, almost as rapidly as it went. But I hope the event will advertise the Board, that the constitution of their Agent, here, is not to be depended on,—and that a most probable item of intelligence may very shortly be, that he too, is numbered with the departed. May provision be made accordingly. For myself, alone, the event has no appalling features—but, to leave

the Colony—to quit a field of labour forever, in which so *little* is yet done and so *much ought* to be done—here, I fear, will be the distressing pang of dying. But the Colony depends, I am persuaded, on the life of no one or ten individuals; and it is a vanity I do not indulge, that it has any such dependence on my own. But it is a field of labour, in which, if better workmen are not employed, I wish to be myself, so long as, with the divine blessing, I can do any good."

The feeble health of the Colonial Agent, prevented any full communications in regard to the general concerns of the Colony. The Board have been favoured, however, with the following interesting facts, relating to *New Settlements*.

"Having just before my illness chartered to a small company of our oldest settlers, certain exclusive privileges for the term of two years, on condition they immediately removed to the head of Navigation on the St. Paul's, and there formed an agricultural settlement in connexion with a public factory, to receive all the interior trade from that direction, I have the satisfaction to state, that they proceeded to occupy it on the 12th of February.—I had previously, perfectly reconciled the minds of the Dey, or St. Paul's Chiefs, to the idea of such a settlement at that place, at an expense of about 100 bars. The country—the finest, I *must* say, I have yet seen in Africa for a settlement—had long been vacated—and left as a sort of barrier between the coast and interior tribes—without being particularly claimed by any. Hence the easy terms on which we have obtained the occupancy of it. A large log factory is now nearly completed, and with a range of houses sufficient to accommodate thirty or forty people,—built chiefly in the country style. One of the conditions of the charter is, that the settlers cultivate the present season (ending 15th of May) 32 acres.—The country is easily cleared—and abounds in small streams of fresh water; the St. Paul's itself, at the Falls, is always sweet. To this settlement king Boatswain, with whom we are at present on very free and friendly terms, has engaged, and is believed to be now employing a large force in opening a trade road from his own residence. The distance is about one hundred miles; but from the nearest part of the old route, not more than fifty. It is hoped the great thoroughfare into the heart of Africa, will therefore, as regards the native traders, lie directly to, and terminate at this settlement.—Its agricultural advantages will of course attract to it, a large body of farmers in a short time; and its growth may be reasonably expected to be rapid. Agreeably to the order of the Board, we call it 'Mills & Burgess;' or, by way of contraction, to avoid some worse abbreviation, the charter has it '*alias*, Millsburg.' The Young Sesters settlement, contemplated in my last, has been deferred in consequence of the obstinate and wretched war between Sesters and Trade Town, continuing to rage with a blind fury; which

forbids the hope of its speedy termination—and would place a few settlers in a state of perpetual alarm and insecurity.

"Most of the candidates for that settlement, are now at St. John's.—We are beginning this long contemplated Sub-Colony, but in a very moderate and silent way—as nothing seems likely to be gained by forcing its growth, beyond its own natural speed. Mr. Benson is our steward for that station—but has not yet repaired to his charge. The factor at present has charge of the public property—and the direction of the operations of the settlers. Mr. Warner, so long and deeply interested in the Sesters—has associated five or six individuals with himself, and petitioned us for liberty to proceed and settle there, notwithstanding the great unseasonableness of such an enterprise. We refused to sanction so wild a project—by affording it the public aid and protection. He persisted in his petition for liberty to go *without either*; and having obtained it, has actually gone with his followers. The enterprise, as a private one, is however not perfectly approved—but the individuals can only injure themselves—and if they should happen to keep a footing there, *may* benefit the Colony. This company consists wholly, (except Woods of Baltimore, per the Doris) of old settlers, who in such an undertaking, *ought* to know what they are about."

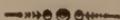
It is the decided opinion of Mr. Ashmun, "*That for at least two years to come, a much more discriminating selection of settlers must be made than ever has been—even in the first and second expeditions by the Elizabeth and Nautilus, in 1820, and '21—or that the prosperity of the Colony will inevitably and rapidly decline.*"* At the end of that time, he remarks, a "healthy proportion of working and idle people will be found here, and the free coloured population of the United States, may then be taken up *just as they are found there*, the working and the idle, as they are now naturally distributed throughout the American States—and sent to this Colony—and my character for the stake, under good management, *they will not be felt by it as a burden.*"

Again he observes, "If rice grew spontaneously, and covered the country, yet it is possible by sending few or none able to reap and clean it, to starve ten thousand helpless children and infirm old people in the midst of so much plenty. Rice does

* Mr. Ashmun advises that no person be received for emigration, *who if he is not an able bodied man, is not a member of such a man's family—or, any able bodied man who has more than 3 or 4 at most, dependent on him for a support.*

not grow spontaneously however, nor can any thing necessary for the subsistence of the human species, be procured here without the sweat of the brow. Clothing, tools, and building materials are much dearer here than in America. But send out your emigrants laborious men and their families only—or laborious men and their families, accompanied with only their natural proportion of inefficients; and with the ordinary blessing of God, you may depend on their causing you a light expense in Liberia, and fixing themselves speedily and easily in comfortable and independent circumstances. I further think I may safely say, that in no new country in the world, would they be likely to meet with so many advantages, and find it so easy to get in a way of comfortable living, by their own moderate industry."

'To send out "inoperatives" at the present, is deemed by the Colonial Agent highly inexpedient. His views are concisely stated in few words. "If such persons are to be supported by American funds, why not keep them in America, where they can do something by picking cotton and stemming tobacco, towards supporting themselves? I know that nothing is effectually done, in colonizing this country, till the Colony's own resources can sustain its own and a considerable annual increase of population. To this point it has been my great anxiety to bring it; and adopting and persisting in the course I have recommended, I am certain the Board will see it soon reach this point."



Latest from Liberia.

We have received information (just as the last sheet of our number is going to the press,) of the arrival of the *Doris*, Capt. Matthews, in New York, by way of the West Indies. The Colonial Agent, Mr. Ashmun, was compelled as the last hope of recovering his health, to take passage in the *Doris* for the United States. His sufferings during the voyage to the West Indies, were extreme; and on his arrival at St. Bartholomews, he was obliged to place himself under the care of a Physician, and to see the *Doris* sail without him. The following letter, it will

be seen, was written before he had fully determined to make any stay at that Island.

Island of St. Bartholomews, West Indies, May 10, 1828.

"DEAR SIR: By a small Baltimore vessel bound hence to-morrow, I have just time and strength to inform you, of my arrival here yesterday evening in the Doris, 47 days from Liberia. The enclosed certificate and accompanying letters will show, in what a low state of health I left—and am sorry to be unable to state, that the passage has been attended with *all* the advantages anticipated from it. The form of my disorder has, however, taken on a new appearance, and at present consists chiefly in swelled feet and legs, attended with topical inflammation, and a severe, seated, and constant pain—which nearly takes from me the power of sleeping, and is at times nearly intolerable. I am now in the hands of a physician of the Island, who has the reputation of being skilfull—and with whom it will be necessary for me to remain—I hope not many days—but God knows—and I am submissive. The Doris remains here only four or five days—I shall certainly continue my passage home in her, if it can be done without rashness—and if not, by the next conveyance after my health is sufficiently amended to endure the voyage.

"I left the Colony the 25th March. The severe sickness had extended no further than to the Doris's company—all the other late emigrants had passed their seasoning without much danger or suffering. The health of the people generally, was good; and the usual internal prosperity, and external tranquillity happily prevailed.

"I was enabled to arrange the concerns of the Colony with Mr. Cary, even to the minutest particulars—and I have the greatest confidence that his administration will prove satisfactory, in a high degree, to the Board, and advantageous to the Colony.

"Excuse the unavoidable brevity of this note—and expect, Dear Sir, very shortly, either to hear from, or see me, per the Doris.

Meantime, Respectfully
Your Obedient Servant,
J. ASHMUN."

The Rev. R. R. GURLEY, S. A. C. S., Washington.

Under date of May 13th, he writes, "after a severe struggle with myself, I am obliged to yield to necessity, and see the Doris sail hence for the United States without me, uncertain when I am to follow, if at all. The nature of my first attack, I have already stated by the Randolph Mr. Cary's certificate will show the nature of my symptoms, on leaving Liberia. During the passage of 47 days, my sufferings were nearly indescribable.

I spent two weeks in the anticipation of an almost certain death, before I should see land again, and was at length wholly confined to my cot. On my arrival here, a thorough examination of my case discovered, that the form of the disorder had changed since leaving the African Coast; and that the evils of it could only be removed by slow degrees, and my exhausted strength, and skeleton frame, could bear none but the mildest medical treatment. To pursue my voyage home by the Doris, has been pronounced by my physician, as a certain means, either of bringing all my complaints to a speedy and fatal termination, or of giving them an inveteracy, which would render them incurable.

"Such are the circumstances under which I am obliged to submit to the heavy expense, and other still more painful consequences attendant on a stay (perhaps a final one) in this Island. I entered three days ago, on an active course of medicines, and, while my strength remains much as it was, my disordered legs and chest are already very sensibly relieved."

From the concluding sentence, we are led to indulge strong hope, that a merciful God will yet spare to a cause, which he has served with such pure and heroic devotedness—with such remarkable energy and success—this invaluable man; and that we shall be permitted to see his face once more—be allowed to express to him, personally, the respect, more, the admiration which we feel for him, and which his conduct in laying the foundation of the African Colony, and conducting it forward to its present high place of promise, has excited in the breasts of thousands. The reward which he seeks, is not this world's honour; but cold would be the heart that at a moment like this, could hesitate to offer with its expressions of sympathy, a sincere tribute of praise.

Mr. Ashmun mentions the kind attentions of Mr. Matthews, in terms of great respect and gratitude; and observes, that nothing could have given him greater satisfaction, than to have completed the voyage in the Doris.

We have received several letters from the Rev. Lott Cary, Vice-Agent of the Colony, and others; all of whom mention with grief, the departure of Mr. Ashmun; yet appear to be in the enjoyment of great prosperity.

Extracts from Correspondence.

From a Gentleman in Virginia.

I congratulate you on the handsome legacy which He, who, as I believe, first put it into the hearts of some of his faithful servants to establish our Society, and whose kind providence fostered and protected it, has lately caused Mr. Burr, of Vermont, to leave to this Institution. I would fain hope that it may be the means of inspiring its friends with new ardour. A pious and exemplary Christian of this town, lately deceased, has, by her last will, directed her slaves, six in number, to be sent to the Colony, at the expense of her estate, if they shall think proper to accept the boon.

From a Gentleman in Maine.

Your affairs have an unusually bright aspect. Though I was once utterly an unbeliever in the success of your scheme, I am brought wholly over to the faith. I should now as soon calculate upon the failure of any one of the benevolent projects of the day, as upon that of your Institution.

From a Gentleman in Vermont.

At my request, the Editor of a Newspaper in this village, has republished your letter to Joel Early, Esq.; also the Address of the Colonists to the Free People of Colour in the United States. Those publications have produced among the Christians and philanthropists, an extensive inquiry, relative to the Society.—If every Editor would admit in the columns of their papers, suitable extracts from the Repository, it would diffuse much information, of which the great body of the people are ignorant.—The Society is gaining ground rapidly in this state. I calculate that there will be greater exertions made for its benefit, the coming fourth of July, than at any former period. There is nothing wanting but information. I am well persuaded, that the Society will rank first after the Bible Society.

From a Gentleman in Massachusetts.

The Colonization Society appears to be gaining in the affections and solicitude of many in our beloved country, especially

in this section of it. I view it as the instrument in the hand of a kind Providence, of restoring lost liberty to the African, and honour and glory to this land of freedom. With these views, I send you my mite, (\$5) for this benevolent and highly praiseworthy object. It is near my heart; and had I the ability, I would freely give one hundred times the amount.

From a Gentleman in Maine.

On the Fourth of July last, in this town, or rather township, we celebrated the Anniversary of American Independence, by forming a Bible Society, and a Peace Society, auxiliary to the American Colonization Society. It was my intention to communicate this information sooner, but a press of other concerns has prevented me. Nor did I wish to send an empty letter, but meant that my first letter to you, should contain the first fruits of our offerings. I, therefore, postponed writing, hoping to see you, on my visit to the South last winter. In this I was disappointed, as I went no further than Philadelphia; and I embrace the first leisure moment, after my return here, to write to you, not knowing when I shall have another opportunity.

I do not expect great pecuniary contributions from my townsmen, who, generally speaking, are not able to do much in this way, and who have been taxed by their liberality, to the utmost of their ability—for I was happy to hear on my return, that the Bible Society had actually supplied every destitute family in town with a Bible. As soon, however, as the travelling shall be good, I will endeavour to see what can be done for your Society, so that by the next Anniversary, I hope to be able to make a remittance. But we have done something. In a scheme, the success of which, depends upon public opinion, as in fact, all benevolent schemes of a public nature do, the gaining of one convert is doing something. I have endeavoured to give the African Repository a wide circulation, by placing it among the tracts of our Peace Society.

I have no doubt that all the benevolent exertions of the day, like strands in a rope, mutually strengthen each other. They all tend to the same great cause—peace on earth, and good will to man. The greatest obstacles which lie in the way of benevolent enterprises, is a spirit of selfishness. In condemning as

mischievous or impracticable, any benevolent scheme, a man finds a plausible excuse for his own covetousness. Yet mankind are willing to sacrifice immense sums, on their own personal gratification. For my own part, I cannot endure this selfish, fearful, distrustful spirit. I am convinced, that there is no moral difficulty which will not yield to zeal and perseverance—and that every thing which ought to be done can be done.

In order to secure the peace and liberty of all mankind, the two leading passions of the human heart, pride and avarice, must be subdued. This would be a hopeless task, were not the two passions, in many cases, opposed to each other, and we are willing sometimes, to sacrifice one to the other.

The time must assuredly come, when the people of this country will be willing to be taxed to rid ourselves of the opprobrium under which we now suffer; which it is as much the interest as it is the duty of the country at large to accelerate. But I would by no means, have a hair of the constitution touched for this purpose. Nothing should be done by law, without the full consent of the slave-holding states, which it is as much their interest as it is their duty to give. And we have reason to be thankful that God has so kindly united our interest with our duty, that they are in the long run inseparably connected. The command to do to others, as we would that others should do to us, increases the happiness of all who make it the rule of their conduct.

From a Gentleman in the State of New York.

I have read the March number of the Repository, with much interest. The steady, unwearied, and dignified devotion, and the judicious, intelligent, firm administration of Mr. Ashmun, command my admiration, my warm interest in his prosperity, and my prayers for the preservation of his valuable life. Should he come to this country, and to this place, I hope you will not fail to give me an opportunity of knowing him face to face. I rejoice in all your prosperity and encouragement, particularly in the late Vermont donation, and the enlarged liberality of G. Smith, Esq. I trust the co-partners in the liberal plan, will increase, and that rapidly.

Mr. Burr's Legacies.

It appears from a statement of the legacies of this gentleman in the last Vermont Chronicle, made by two of his executors, that the account which has gone the rounds of the papers is not entirely accurate. The following is official:

To the American Board of Commissioners for Foreign Missions,	\$17,000
American Bible Society,	15,000
American Home Missionary Society,	10,000
American Tract Society,	5,000
* American Colonization Society,	5,000
Vermont Domestic Missionary Society,	5,000
North West Branch of American Education Society,	3,000
Middlebury College,	12,200
Dartmouth College,	1,000
Williams College,	1,000
Congregational Society in Manchester,	5,000
Also, a lot of land worth	400
To Trustees, to support a public Seminary of Learning in Manchester, (a permanent fund,)	10,000
To constitute Rev. William Jackson and Rev. Abraham Bronson, life directors of the American Bible Society,	300
To Baptist Clergymen in Manchester,	300
To purchase a farm for the support of the poor in Manchester,	1,200
Making a total of,	\$91,400

Besides several smaller legacies. A large amount of property was also given to the relatives and other friends of the deceased.—[*N. Y. Observer.*

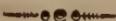


The Fourth of July.

Whether a single expedition shall sail for Liberia the present season, must depend upon the amount, which shall within three or four months be contributed to the funds of our Society. We make our appeal, then, to *every Minister* and to *every Church in the United States*, and entreat them, on the approaching Anniversary of our National Independence, or on some Sabbath near

* There is little hope that this generous bequest can be realized until after several months.

to that day, to consider the claims of that cause which it has been our endeavour to promote, and to aid it by their prayers and their charities. What could be more appropriate; more honourable; more religious; than, for all the congregations in our land to unite at such a season, in testifying their gratitude to Heaven for our political independence, and the benefits of our free institutions, by offering their aid to those who are leaving us to seek similar blessings on a distant shore—who are leaving us to instruct the wretched tribes of Africa in the arts of civilization, the knowledge of human rights, and the blessed doctrines of Christ. We hope that every editor who wishes success to that cause, which it is our duty and privilege to recommend, will bring this subject distinctly before the eyes of the public.



To Auxiliary Societies and our Friends.

It is now the season when every possible effort is required from those who regard our cause with affection, to augment the funds of the Society. The outfit of expeditions late in the year, has in times past, we think, proved unfortunate; and we trust that in future, all will leave our shores before the end of November. Permit us then to hope, that every Auxiliary Society will shortly send in its annual contribution, and that whatever individual friends can do for us, will be done with their might. To animate us, there is every thing; to discourage us, nothing. No Colony, we believe, has ever in the same period, attained to an equal degree of importance. A light kindled by humanity and religion within the precincts of cruelty and darkness, many hearts have already felt its softening influence; it has excited the admiration of barbarians, while it has shown itself a warning beacon to the enemies of mankind. Let us then prosecute with increased ardour and energy, the great work in which we are engaged. Forget not, that influence as well as knowledge, is power; that for the use we may make of both, we are responsible to heaven; and that the ability to do good, which results from both, can only be measured by experience.

Captain Nicholson's Testimony.

Capt. Nicholson, of the U. S. Navy, very lately from Liberia, makes the most favourable representations in a letter to Mr. Clay. The state of society is so inviting that eight of his crew, free coloured mechanics, obtained permission to remain.—The following is an extract from Capt. N's. letter. “The importance of this Colony, as regards the native tribes of the coast, is, in my estimation, great. They already begin to perceive that it is civilization and the blessings of religion, which give superiority to man over his fellow man. They had supposed it was the white skin; but now they see in their neighbourhood, men of their own colour, enjoying all those advantages hitherto deemed peculiar to the former. This has elicited a spirit of inquiry, which must tend to their benefit. The philanthropist may anticipate the day when our language and religion will spread over this now benighted land. The slave trade will cease as the Colony progresses, and extends its settlements. The very spot where now exists a free people, was a depot for the reception of manacled slaves. This fact alone is entitled to consideration, and ought to arouse the zeal of the friends of humanity every where.”

[*Boston Recorder.*

The Great Object Promoted.

Yet, great as it is, we will not despair of its accomplishment. So important is this object, and so easily might it be effected, if our friends who are blessed with wealth could be induced seriously to *reflect* upon it, and act as we have no doubt they would be inclined to do, after serious consideration; that we cannot but hope shortly to receive other subscriptions, as gratifying and liberal as that which we now record.

DEAR SIR: Please add my name to the list of subscribers under the proposition of Gerrit Smith, Esq.; as, in conformity thereto, I hereby agree to pay one hundred dollars a year, for ten years, to the American Colonization Society; provided, one hundred persons agree to do the same.

Very respectfully, Your Obedient Servant,

JOHN T. NORTON.

Rev. R. R. GURLEY, *City of Washington.*

Contributions

To the A. C. Society, from 1st to 30th May, 1828.

From Rev. Samuel Ellis, for collections by him in Virginia, as follows, viz:

Colonel Jacob Vanmeter, of Fort Pleasant, Oldfield, Hardy County,	\$5
Isaac Vanmeter, Esq. of do. do. do.	5
Sundry persons,	6 10

— 16 10

Auxiliary Society, New Jersey, per R. Voorhees, Esq. Tr.	100
Do. Charleston, Va. per W. Brown, Esq. Tr.	32 70

Thos. Hastings, Esq. Utica, New York, collections by him,	154 70
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Simon Cronise, Esq. Frederick County, Md. for collections as follows, viz:	
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By Rev. Mr. Greer, in Pine Creek Church,	15 50
By Do. in Thomas Creek Church,	12 13
By Rev. David Bossler, in German Reformed Church, Emmetsburg, Pa.	3 45

— 31 08

Auxiliary Society, Alexandria, per C. Page, Esq. Tr.	100
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Collection in Presbyterian Congregation, Lewistown, and Paymborough, Mifflin County, Penn. Rev. J. S. Poods, through Hon. Bushrod Washington,	5
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Collections by Grove Wright, agent of the Society in New York, per Rev. Mr. Gurley,	22 76
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From I. J. Roberts, Esq. Edgefield, S. C.	1 00
Luther Bailey, Esq. Medway, Ms.	5 00
Rev. A. Hemphill, York, Pa.	3 00
A Friend to the cause, per Hon. Mr. Whipple, ..	8 00

Manumission and Emigration Society, Loudon Co.

Va. per B. F. Taylor, Esq. 21 25

Peace Society, of Minot, Me. per W. Ladd, Esq. 10 00

Rev. John Schermerhorn, Utica, New York, ... 15 00

Collection at Canaan, Columbia Co. New York, 6 12½

J. B. Lawrence, Esq. Salem, Ms. 6 00

Collection Presbyterian Congregation, Wooster,

Ohio, per Hon. John Sloane, 5 00

Repository, 26 00

— 106 57½

\$568 70½



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